





WASHINGTON, DEC. 26, 1839.

The arguments of the two members who spoke against the appointments, were exceedingly weak, and even trifling; the expense to the nation, arising from the enormous salary of \$500!—the great time (perhaps three minutes,) in a

and a part of the members of Union ch.,  
at Park street,  
Union and Pine street, at Pine street,  
Salem street,  
Green street,

serve, he would be released, and admitted to the U.S." In view of this fact, is there not reason to believe that if the Universalists or Restorationists but engage in the work of foreign missions, they would succeed gloriously? The ground is prepared to their hand; and they might win a number converts to "Christianity" by millions. One serious objection (if it be a serious one) to us, viz: the converts would be no better than we are now. But then Universalism was something to boast of; and that is what it wants, and very earnestly seeks for.

*Something Singular.*—We conversed with the girl of five years, who has a mother and grandmother of 45, a great-grandmother of 6

in human shape—full of cold blooded cruelty and perfidiousness—in a word, “Of their father’s blood.” Names these, than which none other is more fitting to the whole catalogue of human sinners, better does

small book, it will thus answer a two year instruction—as long a period as children will remain in the infant department. It strikes down the two most fatal errors of the present day.

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## Poetry.

For the Boston Recorder.

Died, in Brighton, 25th inst. of scarlet fever, ELIZABETH, youngest child of Elisha Anderson, aged 4 yrs. and 5 mos.

## LET ME GO HOME.

It was me that he should be  
No deliver in earth's clod,  
Nor need to pause and cleanse his feet  
To stand before his God—Aknickerbocker.

'Let me go home,' said that sick suffering boy,  
His spirit yearning for the scene of woe;  
It longed to soar to those green fields above,  
'Dear mother, I must not stay.'

'Let me go home,' said that fair dying child,  
Both voices yearning for the scene of woe;  
Angels were beckoning from their starry thrones,  
'Father, I must not stay.'

Now, that had reached thy home,  
Fruitful plucked from life's lone desert track;  
'Twas hard, 'twas agony to see thee up,  
But still we did not, can not wish thee back.

For thou art rescued, ere the world thought,  
The greening love of gold had filled thy heart,  
Ere the labors of thy weary days  
Had dimmed the brightness of the immortal part.

Thou turnedst from earth, before the temple's hand  
Had worn its meshes to impale thy way;  
Ere soaring with its alluring smile  
Had beckoned thee, within its haunts to stray.

The smile of God, bright spirit, now is thine,  
Thou restest 'neath the banner of his love;  
That little rest which it was most before  
Now joins the substance of the bliss above.

To who watched over that frail bud's decay,  
Said, would you see it bursting into bloom?  
Then plume afresh faith's wounded wing for heaven,  
And snatch the victory from the yawning tomb.

Brantley, Jan. 1st. ALBANY.

From the *Ladies' Pictorial*, for 1839.  
Edited by Fred. Shober.

## THE BENEFACTRESS.

By Mrs. L. H. SHOBBER.

Who take if I remember thee? Or speak thy treasured name?  
Dost thou still remember the stream, from which its greenness came?

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fact, "that of the recent cases of insanity, excluding deaths and patients prematurely removed, the whole have recovered."

Expenses of the institution, not including salaries of the officers, \$188,17. The total, however, including \$4,499.92 for furniture, repairs, improvements, &c., &c., not properly belonging to the ordinary expenses of living. The amount of income from the board of patients, and the amount of officers' salaries, are not stated in the last annual report.

## Asylum for Poor Lunatics at South Boston.

This institution is for the accommodation of the insane poor of the city. The walls are up, the roof is on, and the whole, it is supposed, will be finished and occupied in the month of August, 1839. This work has all been done by the prisoners of the House of Correction, with the assistance of one or two master mechanics, under the superintendence of one of the directors, at an expense, when finished, of less than \$30,000, for the accommodation of about 100 patients. It is supposed, by competent judges, to be as well constructed as any other; and if any persons wish to see beautiful views of Boston and the vicinity, we hardly know where they can see them more advantageously than from the windows of this Asylum. These views may be delightful to every mind, and very soothing to the insane.

## Asylum for Poor Lunatics at Worcester, Ms.

This first, original, and most important institution is a light to the world. Its sixth annual report, an octavo pamphlet of 88 pages, mostly by the superintendent, Dr. Samuel B. Woodward, is before us. All who wish for instruction on this subject should possess it.

Number of patients, Nov. 1st, 1838, 14. Discharged, harmless, 16. Received during the year, 177. The institution has received, Discharged, 14. Cured, 76. Improved, 21. Discharged, recovered, 21. Not improved, 14.

The causes of insanity, as classed by the trustees, from the statistics of the institution, prepared with great labor and care by the superintendent, according to their efficiency, are ranked thus:—

1. Intemperance, 2. Loss of property, and fear of poverty, 3. Disappointed ambition, 4. Religious excitement, 5. Use of food and tobacco.

The effect of religious exercises in the institution, as proved by another year's experience, is most salutary. We make the following most interesting and important extract, on this subject, from the last report of the superintendent:—

"If a stranger was to visit our congregation in the chapel, he would, at first, discover little worthy of observation. He would find from 150 to 200 people assembled together, quietly seated, nearly dressed, resembling in all respects an ordinary congregation."

But, on looking closer, he would find that here from eight to ten hundred men were mingled with the others, and four times as many other individuals who, in their moments of excitement, had violated the public peace, or trampled on private rights, when wholly irresponsible; that on his right hand sat the owner of all things, and on his left the pauper; that here might be disturbed by any animadversions which may be made upon the character of the true God; that by him sits the poet and commentator, who swallows every word that is uttered from the desk, and returns to write commentaries upon the text, which shall, at some future day, find his place with riches, and the words of celestial light that here may be found the king of England, the king of Prussia, the heir apparent to the throne of Prussia, and the prophet over Albany, who speaks from Jehovah, and who daily expects the patron to send him a coach with black horses, or carry him to the clouds, the hunter, the sportsman, the chief, the man of wealth, the rich poor man, and the poor rich man, the mother of Christ, and innumerable other characters not less consequential; that here, also, may be found the laughing idiot, the perpetual jabberer, the gay, the passionate, the depressed, a confused individual, with all the delusions of the mind, and the various forms of insanity as active as to be constantly obvious in their conduct and conversation elsewhere, now listening with deep solemnity to the exhibitions of divine truth, uniting with apparent devotion in the fervent prayer, and joining with pleasure in the song of praise;—I say, could all this fall to the share of the human race, on the earth, on Sabbath, spent in this way, did it make the most favorable impression on the insane mind?

"What may not be expected from an hour of self-control, brought into requisition twice on each Sabbath, independent of the instructions and admonitions from the desk?"

"The most striking contemplation in this subject, and the more it is contemplated, the greater is my estimate of God from our chapel exercises."—Dr. Woodward.

Asylum for the Insane Poor in Connecticut.

The Governor, William W. Ellsworth, in his speech, May 1, 1839, says:—

"On a former occasion, I invited the attention of the Assembly to a class of our fellow beings most deserving public care and aid. Their number in the state, according to a report made a few years since, is very considerable; their condition is forlorn and wretched; and their appeals to our humanity and Christian philanthropy cannot, with propriety, be longer resisted. We have hitherto done nothing for their relief, and many, if not most, of our sister states, have made ample provision for them, and held the subject worthy of particular regard."

A committee of the Legislature reported in favor of granting \$20,000 for their benefit.

Asylums for the Insane Poor in New York.

There are four Asylums for the Insane in this state—the Bloomingdale Asylum, seven miles from the city, liberally endowed by the state, not confined to its benefits to the insane poor, for the accommodation of about 150 patients; Dr. White's Private Asylum, at Hudson, for the accommodation of about 50 patients, of all classes; the State Asylum, exclusively for the insane poor, now building at Utica, for which an appropriation of \$50,000 has been expended, another of \$75,000 granted the present year, and \$431,636 estimated as the total expense of building, for the accommodation of 1,000 patients; and the Asylum on Blackwell's Island, only one wing of which is completed, for the accommodation, in this wing, of 200 patients. The location of this building, on the northern extremity of the island, is exquisitely beautiful. What will the insane think, when they are removed from the Bedlam where they now are at Bellevue, and are permitted to look from the windows of this establishment upon all the beauty which surrounds it!

OBJECT OF EDUCATION.

The ultimate object of all education should be usefulness. Or, to give the same idea a religious expression, it should be the glory of God. We should prepare ourselves for action, that we may do the greatest amount of good. I doubt whether it be right, under the gospel dispensation, to make the acquisition of knowledge an ultimate end, or otherwise than a means of usefulness. This view opposes the selfish principles. It recognizes our relation to God, and to our fellow creatures, as social beings, and bound to lead active and useful lives to the extent of our opportunities and capacities. It acknowledges the great law of social life, requiring us to do to others as we would that others should do to us, and owns the vast claims upon us of the wide world and of future ages.

I am aware some will object to this view, as carrying the matter too far. They would have

us frame our theory on the ground that man is a being, as well as an agent; that, as he himself is a part of the intelligent universe, such extreme disinterestedness cannot be binding upon him; and that he may lawfully pursue and treasure up whatever he likes, and report, because the mere possession of such things is a virtue, raising the possessor on the scale of excellence, and approximating him to the Deity.

But the principle, which lies at the bottom of all this, namely, that something terminating in self, something short of our fellows in the kingdom of God, may be the proper ultimate end of our pursuits, has been the cause of vast and lamentable waste of mind. It is on this ground—making the most charitable supposition—that the intellectual epicure, the gourmand in literature and science, quiets himself, while his activity and influence bear no proportion to his reading, study and acquisitions—his mind like the lion's den in the fable where the footsteps were all one way, and he a drone in the community. His approximation towards the Deity, if there really is any, is only in respect to the number of his ideas; as he is destitute of benevolence, as selfish, as he is avaricious, and as he is proud, so the religious epicure quiets his conscience. His whole energies are employed and consumed in the acquisition of religious knowledge, in the miserly accumulation and hoarding of which he feels that there is no sin. What the other end of literature and science, he is in religion, and the end of all his acquisitions is to be self, without a particle of benevolence. The best that can be said of him is, that his selfishness has taken the direction of religion.

The truth is, God has placed us here to do good. It is obvious whichever way we turn our eyes, and he has made the exercise of his power, his blessing, his glory, and the use of all his knowledge the most effectual means of giving it increase and value. It is thus we acquire experience, the only experience deserving the name of wisdom. It is thus we make the most progress in discovering the relations of things, after we have acquired knowledge of the things themselves. It is thus we learn the nature of things in knowledge, and how to use that power to advantage. It is thus we marshal our acquisitions under principles, and render them permanent and efficient in our minds. Indeed, the great secret of intellectual and spiritual progress is, in regarding all our acquisitions as means to an end, and the end of all our acquisitions is to be manifested in the good of our fellow-men.

[Dr. Anderson's Address at S. Hadley.]

A LETTER OF CALVIN.

WRITTEN JUST THREE HUNDRED YEARS AGO, ON THE TREATMENT DUE TO MINISTERS.

[Translated for the Christian Watchman.]

In the year 1538, Calvin was banished by the Senate of Geneva, for his unyielding fidelity in church discipline. Other preachers, more pliant, were appointed, but the plain members of the church were unwilling to receive them. Calvin, then in Strasbourg, remonstrated with his friends in the following manner:—

"First of all, lay aside all personal feeling, and consider the dignity of the office, of those to whom God has committed the promulgation of his Word. He not only requires us to listen with fear and trembling to his Word, but to obey it with respect and respect his ministers whom he has commissioned as his ambassadors, and whom he would have us recognize as his angels. If these suggestions meet your views, you will adopt it as a fixed principle. If you do, I think that you should consider that the minister of the Word, who is to be received as holding a parental relation to you, and are to be honored on account of the office divinely conferred upon him."

Let me not say to take from you the right which God has given to you, and to all his people, the right of submitting every preacher to an examination, in order to distinguish between the true and the false, and to be able to exclude those who, under the appearance of piety, are in reality wolves. I only desire that you should conduct in a Christian manner towards such as do, in some good measure, fill the place of preachers; and consider rather what you owe to them, than what they owe to you. I think that you should be satisfied that the minister of the Word, who is to be received as holding a parental relation to you, and are to be honored on account of the office divinely conferred upon him."

If you hear one and another say, I dislike this thing in your preaching, and that thing in their manner; I beg you in Christ's name, to consider the nature of this procedure. For if the law of love, which is the law of God, is to be maintained, it is necessary that we should be able to distinguish between the true and the false, and to be able to exclude those who, under the appearance of piety, are in reality wolves. I only desire that you should conduct in a Christian manner towards such as do, in some good measure, fill the place of preachers; and consider rather what you owe to them, than what they owe to you. I think that you should be satisfied that the minister of the Word, who is to be received as holding a parental relation to you, and are to be honored on account of the office divinely conferred upon him."

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